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ABSTRACT

The communication apprehension and interpersonal needs of college students in the People's Republic of China were examined and compared to similar data on college students in the United States, Korea, Japan, and Australia. The instruments used in the studies were the Personal Report of Communication Apprehension (PRCA) and the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) scale, which measured expressed/wanted inclusion, control, and affection. The Chinese students appeared to be as anxious as the Americans and Australians about communicating orally, less so than the Japanese, and more so than the Koreans. Their interpersonal needs of inclusion and control tended to be weaker than those of the students in the other countries, although their expressed/wanted affection was stronger. It was proposed that the group-oriented society in the People's Republic probably provided satisfaction of the inclusion and control needs but not the affection need, since intimacy was not a quality of Chinese group life. The studies presented several methodological problems, including the difficulties of comparing peoples with different homogeneous backgrounds, and the varying sizes of the groups studied. Since all the studies used the same English language versions of the measures, there also was the possibility that the Chinese, Japanese and Korean respondents possessed an English fluency that set them apart from their less linguistically capable compatriots. (Author/RL)

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DATA ON THE ORAL COMMUNICATION PRACTICES OF THE CHINESE

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[Prepared for the Communication Association of the Pacific--Japan conference, June 14, 1980, Kobe, Japan.]

A cursory review of the communication literature in America finds little written about the oral communication practices of the billions of people living in the People's Republic of China. In other academic fields, such as business, history, linguistics, psychology and sociology, journal articles about China touch on facets of oral communication, albeit indirectly, referring to a communication practice while discussing a concern more akin to the particular field. Books on China also make passing references to oral communication but none to our knowledge examine oral communication per se.

Part of the reason for the lack of information about the Chinese is the United States' former policy against recognition of Communist China. Diplomatic relationships were virtually non-existent and travel between the countries was prohibited. As a result of President Nixon's move to reestablish relations, the flow of information has increased and travel to Mainland China has begun. Nonetheless, little information seems to specifically be directed to oral communication.

In 1978 American scholars were permitted to enter China to teach. Several University of Hawaii faculty received invitations to do so and one of our authors, Jason Alter, went to the prestigious Peking Institute of Foreign Languages. Having an interest in oral communications, Alter instituted a number of communication research projects at that school and sister schools. The results of two of those projects are reported here along with anecdoctal notes and other commentary on oral communication practices of the Chinese.

Apprehension about Speaking

The literature on the People's Republic refers to a series of campaigns conducted during the period of the Great Leap Forward to alter aspects of Chinese life and to eliminate problems of various sorts. About 1958 a perpetuum moble of campaigns swept the countryside, dealing with disparate sorts of problems. The campaign against the Four Evils, for instance, was directed to the elimination of flies, mosquitoes, sparrows, and rats. The campaign to "Offer Your Heart to the Party" was an attempt to instill in the people a desire to support the present and to forget the past.

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One of the more important campaigns was the campaign against individualism and the "Five Vices"--timidity, vanity, luxury, bureaucratism and egocentrism. Apparently timidity was a serious enough problem that a campaign had to be launched to eradicate it and to encourage the people to speak up (Goldman, 1969).

While our study of apprehension about communicating orally was not undertaken with the intent of verifying the campaign's success, we were interested in discovering what we could about the extent of oral apprehension in the People's Republic. Alter, a fluent speaker of various Chinese dialects, administered the Personal Report of Communication Apprehension (PRCA) to 276 students at the Peking Institute of Foreign Languages and at sister institutions in the area. The constituency of the population was 146 females and 130 males in the 20 to 24 years age range.

The Peking Institute receives the better students, intellectually speaking. The Institute is supposedly the top language school in a country of a billion persons and the students are eager to learn, being on the verge of avariciousness to absorb the English language. As a consequence, they may be atypical of the normal school population.

Before reporting the results of the PRCA test, we should explain what communication apprehension (CA) is and what the PRCA measures.

Communication Apprehension

CA refers to an anxiety syndrome associated with either real or anticipated communication with another person or persons (McCroskey, 1970). The CA syndrome does not hold the same meanings psychiatrists attach to general anxiety, that is, the biological and psychological reactions of the ego which are aimed at self preservation and characterized by a constant state of alertness (Hinsie and Campbell, 1970). CA is restricted to communication situations and the anxiety syndrome materializes only when some form of communicating is imminent.

Anticipation about communication may take many forms, only a few of which have been carefully measured and their effects studied. Speaking, writing and singing are among these. Apprehension about oral communication, however, is apparently the most common form and it has been the most widely researched (McCroskey, 1977). In the present discussion, CA is considered in relation to oral communication.

CA, therefore, is a person's level of fear or anxiety resulting from either real or expected talk with one or more persons. Those who have a high degree of apprehension experience fear or anxiety in almost every communication encounter or anticipated encounter. Not only do they suffer the common "stage fright" the average person feels when giving a speech to an audience, they are almost always fearful or anxious in all speaking situations including the public speaking situation. Their fear or anxiety surpasses any rewards they think they will get by talking; thus, they either do not speak at all or avoid speaking unless obligated to do so. When forced to speak, they appear to others as shy, non-assertive, nervous, embarrassed,

uncomfortable, and reticent. They respond negatively to any oral communication situation, real or anticipated, public or private, involving any number of people in small or large groups (McCroskey, 1977). Because of their oral ineffectiveness, high apprehensives are not positively perceived and this negative perception affects their economic (Richmond, 1977; Daly and Leth, 1976; Daly and McCroskey, 1975; Falcione, McCroskey and Daly, 1977), political (Sheahan, 1975), social (McCroskey and Sheahan, in press; McCroskey and Kretzschmar, 1977; McCroskey and Leppard, 1975; McCroskey, Daly and and Sorenson, 1976) and academic lives.

The PRCA

First reported by McCroskey (1970), the PRCA consists of twenty statements dealing with one's perceptions about communicating with others. The items focus on how the person perceives his/her communication with one other person, with a small group of people and with large groups of people; these three speaking situations are normally termed the dyadic, small group and public speaking communication situation. The items appear in a five-choice response format: strongly agree, agree, neutral, disagree and strongly disagree. For each item, the respondent selects the response best meeting his/her perception.

The PRCA consistently yielded reliability estimates above .90 in over 100 applications with many, varied samples (McCroskey, 1977). In terms of validity, the results of the studies in which it was used suggest that the PRCA is capable of predicting behaviour that is theoretically consistent with the construct of CA. The five theoretical propositions underlying the construct of CA are: (1) people vary in the degree to which they are apprehensive about talking with others; (2) people with high CA seek to avoid talking; (3) people with high CA engage in less talk than do people with low CA; (4) high CA people, when they do talk, differ in the types of communication behaviours from the low CA people; and (5) high CA people are perceived less positively than low CA people (McCroskey, 1978).

In comparison of fourteen instruments designed to measure performance anxiety, communication anxiety, and social anxiety, the PRCA had the highest average correlation with all of the others and was judged the most encompassing of those assessed (Daly, 1978). Thus, the PRCA can be viewed as a reliable and valid measure of CA. However, Daly and Street (1980) proved that the PRCA and most other instruments like it are fakable. That is, a respondent can intentionally fake his answers to present either a positive, socially desirable image or a negative, socially undesirable one. Hence, caution regarding interpretation of findings with the PRCA seems justified.

Incidently, Daly and Street (1980) also proved a proposition germane to our investigation. Earlier research had advanced the notion that talkativeness or sociability represents a valued personal characteristic in the Western world and the people use the construct of talkativeness or sociability as a central one on which to discriminate others. The work of Daly and Street supported this research and proved that being talkative, sociable, or low-anxious was considered positive; being quiet, unsociable, or high-anxious was negative.

Results

For comparison purposes, the Chinese PRCA scores were compared to those of the 2479 Americans who constitute the national norms for the PRCA. The scores were analyzed using the Tuccy T-test Procedure (Nie, Hull, Jenkins, Steinbrenner and Bent, 1975). This computerized procedure calculates the significance of the difference between the means of two independent samples of unequal size.

The results of the analysis show no significant difference between the Chinese (M = 61.21, SD = 10.58) and the Americans (M = 60.45, SD = 11.58, t = 1.12). In other words, the Chinese were similar to the Americans in terms of the level of CA. However, both groups had a large number of students with CA, the Chinese with over 19 percent as the following analysis reveals.

The PRCA mean for the national norms is 60.45. Anyone scoring at the mean or below is considered having average or below CA. Those scoring 61-70 are considered moderately apprehensive, 71-80 highly apprehensive, and over 80 severely apprehensive (McCroskey, 1970). Students in the Peking Institute sample scored as follows: below average, 131 students (47.3 percent); moderately apprehensive, 91 students (33.3 percent); highly apprehensive, 45 students (16.3 percent); and severely apprehensive, 9 students (3.1 percent). The 19.4 percent falling into the high and severe categories would be considered orally handicapped in the United States and would constitute those likely to be negatively impacted in the classroom. In American colleges, those persons are beginning to receive specialized instruction.

We compared the Chinese results against those obtained from other research with different populations in the Pacific, specifically in Australia, Guam, Hawaii, Japan and Korea. When compared to these other groups, the Chinese were significantly less apprehensive than Japanese students (M = 65.90, SD = 10.72, t = 5.87, p = < .001) and Hawaiians (M = 63.34, SD = 12.48, t = 2.31, p = < .05); significantly more apprehensive than Korean students (M = 52.78, SD = 10.59, t = 6.05, p < .001); and not significantly different than Australian (M = 60.37, SD = 12.94) and Guamanian (M = 60.78, SD = 13.35) student populations (Alter, Cambra and Klopf, 1980).

Discussion

CA's presence in the Chinese sample suggests its presence among Chinese college students in general, in a percentage virtually identical to that of the American student sample. American studies have clearly indicated that CA exists at a 20 percent level among many groups of Americans, among them business and professional people, skilled and unskilled workers, school children and housewives (Hurt and Preiss, 1978). CA is not limited to college students. A similar situation exists in Japan where CA is not confined solely to student groups but the general population as well (Ishii, Cambra and Klopf, 1978). There is no reason not to believe that CA occurs among all Chinese at roughly the same percentage as among the college students.

If that is the case, then CA exists at a level which in the United States at least would call for specialized attention. Thus, the campaign against the "Five Vices", one of which was shyness, may have been conducted for good cause. However, evidence in the literature neither confirms or denies the need to campaign nationally against the people's failure to speak up.

For instance, Eberhard (1971) in the late 1950's and early 1960's studied Chinese regional stereotypes and discovered that talking too much was a pronounced characteristic of the people in at least one province and existent among the citizens in others. The stereotypes, he claimed, have been stable for several thousand years, and he believed they constituted an excellent means of assessing the people's character. He also pointed out that the regional differences are great in China and what is true of one is by no means true of the others.

Barnett (1969) described the group indoctrination practices of the Chinese, practices born during the revolution's early stages and apparently still in effect if the Rogers (1979) report is accurate. These practices are termed hsueh-hsi, or "to learn and practice," and involve group discussions among all of the people. Millions gather in groups of a half-dozen to a dozen people in factories, shops, schools and offices each day to discuss the ideology and policies of the Communist regime. Under pressure to speak, group members readily talk about the Party and express the Party line. However, many people apparently are reticent about voicing their true feelings at these meetings on whatever the discussion topic is. They fear punishment if they do. So they freely expouse the Party doctrine but are reluctant to discuss their personal feelings and beliefs with the others. Under such circumstances trying to eradicate CA or reduce its impact seems highly impossible.

Interpersonal Needs

The second study we undertook concerned the interpersonal needs of college students in the People's Republic of China. We wondered what were the motivating forces behind their oral interaction with other people. As Scott and Powers (1978) argue, communication and interpersonal needs are fundamentally interdependent. People communicate because talking to someone is as vital a need to a person's psychological well-being as eating and drinking is to a person's physical well-being. People also communicate because communication is the medium through which many human needs are satisfied. But communication does more than satisfy the communicator's needs, it helps satisfy the needs of the other persons in the communicative transaction as well. Thus the ability to recognize the needs people experience becomes a factor in explaining much of human behavior.

Harms (1973) extends the Scott and Powers contention to intercultural communication. He believes that the area of interpersonal needs provides an important source of information about intercultural communication. Understanding the extent to which these needs are satisfied in different cultures should help explain the "why" and "how" of cross-cultural oral encounters.

Schutz (1967) postulates that every person has three interpersonal needs, that is, needs that can be satisfied only through relationships with other people. Inclusion is the need to establish and maintain satisfying interactions and associations. Control is the need to establish and maintain satisfying relationships related to control and power. Affection is the need for close, personal relationships with others.

FIRO-B

In the second study we explored the strength of those interpersonal needs among 186 college students in the Peking Institute of Foreign Languages and at sister institutions in the area. This population, evenly distributed between males and females, fell into the 20-24 years-of-age range.

Alter administered the Fundamental Interpersonal Relations Orientation--Behavior (FIRO-B) scale to the students in early 1980 (Schutz, 1967). The scale provides six scores: expressed inclusion, control and affection and wanted inclusion, control and affection. The expressed scores indicate the degree of behavior a person expresses toward others; the wanted scores, the degree of behavior a person wants expressed toward him. The FIRO-B has had numerous applications in a wide variety of fields, including occupational groups, marriage counseling, human relations workshops, psychiatric clinics and school groups. It has been used to group together compatible people to make up teaching teams, therapy and training groups, task groups and string quartets. In terms of reliability, the reproducibility of the FIRO- B scales is that 94 percent of all responses are predictable from knowledge of scale scores. The mean coefficient of stability is .76. In terms of validity, the content, concurrent, construct and predictive validity has been satisfactorily demonstrated in dozens of studies (Schutz, 1967).

The mean scores for the Chinese are listed in Table 1. To show how the Chinese compared to American students, the Chinese scores were compared to two groups of Americans: a group of 1012 Harvard University freshmen and a group of 228 Radcliffe College freshwomen (see Table 1). In addition, the Chinese scores were compared to college students attending schools located in Pacific basin countries (see Table 2). Specifically, the Pacific students were from Australia (193 students from the Armidale School of Advanced Education), Guam (151 University of Guam students), Hawaii (396 University of Hawaii students), Japan 504 students from Otsuma Women's, Nihon, Waseda and Yokohama City universities), and Korea (73 Hankuk University of Foreign Studies students). To analyze the data, Tuccy's T-test Procedure (1975) was used, it being an appropriate test for comparing independent samples of unequal size.

Results

Tables 1 and 2 present the results of the comparisons. The mean scores of the Chinese on the six FIRO-B scales are compared to those of the other groups and the significant t test calculations are given in the tables. A summary of differences between the Chinese and the other groups follows:

Inclusion. The Chinese had a significantly lower expressed and wanted

TABLE 1

FIRO-B Comparisons of College Students in the Peking Institute of Foreign Languages, Harvard and Radcliffe

Groups	Inclusion		Affection		Control	
	Expressed	Wanted	Expressed	Wanted	Expressed	Wanted
Chinese compared						
Mean	3.32	2.73	4.81	5.81	3.50	3.28
Standard Deviation	1.79	3.01	4.11	2.78	2.34	2.18
To Harvard						
Mean	5.50	5.60	4.20	4.80	4.10	4.60
Standard Deviation	1.90	3.20	2.37	2.63	2.61	2.04
t comparison	15.03*	8.34*	N.S.	3.26*	3.12*	5.39*
To Radcliffe						
Mean	4.60	5.40	3.70	5.00	2.90	4.70
Standard Deviation	2.82	3.16	2.20	2.15	2.47	1.97
t comparison	3.98*	6.19*	3.33*	3.25*	2.51**	6.85*

*$p < .01$ **$p < .05$

TABLE 2

FIRO-B Comparisons of College Students in the Chinese Culture to Those in the Australian, Guamanian, Hawaiian, Japanese and Korean Cultures

Group	Inclusion		Affection		Control	
	Expressed	Wanted	Expressed	Wanted	Expressed	Wanted
Chinese compared						
Mean	3.32	2.73	4.81	5.81	2.50	3.28
Standard Deviation	1.79	3.01	4.11	2.78	2.34	2.18
To Australians						
Mean	5.06	5.13	4.53	5.33	1.80	2.91
Standard Deviation	2.10	3.30	2.59	2.55	2.08	2.23
t comparison	8.66*	7.44*	N.S.D.	N.S.D.	N.S.D.	N.S.D.
To Guamanians						
Mean	4.29	3.11	4.11	4.37	2.92	3.68
Standard Deviation	2.05	3.26	2.55	2.67	2.24	2.58
t comparison	4.65*	N.S.D.	2.48***	4.80*	N.S.D.	N.S.D.
To Hawaiians						
Mean	4.60	4.77	4.45	5.39	2.11	3.79
Standard Deviation	2.20	3.40	2.71	2.74	2.13	2.49
t comparison	6.93*	7.00*	N.S.D.	N.S.D.	1.97***	2.39***
To Japanese						
Mean	3.91	1.61	4.84	4.36	1.83	4.10
Standard Deviation	1.90	2.60	2.54	2.23	1.90	2.16
t comparison	3.66*	4.81*	N.S.D.	7.07*	3.89*	4.35*
To Koreans						
Mean	3.79	2.82	4.81	5.21	4.61	3.67
Standard Deviation	1.94	2.69	2.48	2.53	2.40	1.82
t comparison	N.S.D.	N.S.D.	N.S.D.	N.S.D.	5.94*	N.S.D.

*$p < .001$ **$p < .01$ ***$p < .05$

inclusion need than the students from Harvard, Radcliffe, Australia and Hawaii; a significantly lower expressed inclusion need than the students from Guam and Japan; and a significantly higher wanted inclusion need than the students from Japan.

Affection. The Chinese had a significantly higher expressed and wanted affection need than the students from Radcliffe and Guam and a significantly higher wanted affection need than the students from Harvard and Japan.

Control. The Chinese had a significantly higher expressed and wanted control need than the students from Harvard; a significantly lower expressed control need than the students from Korea; and a significantly lower wanted control need than the Radcliffe girls, Hawaiians, and Japanese.

TABLE 3

Sums within the FIRO-B Areas and Over-All for Each Group

Need	Chinese	Harvard	Radcliffe	Australia	Guam	Hawaii	Japan	Korea
Inclusion	6.05	11.10	10.00	10.19	7.40	9.37	5.52	6.61
Affection	10.62	9.00	8.70	9.86	8.48	9.84	9.20	10.02
Control	5.78	8.70	7.60	4.71	6.60	5.90	5.93	8.28
Over-All	22.45	28.80	26.30	24.76	22.48	25.11	20.65	24.91

TABLE 4

Differences within the FIRO-B Need Areas and Over-All for Each Group

Need	Chinese	Harvard	Radcliffe	Australia	Guam	Hawaii	Japan	Korea
Inclusion	.59	-0.10	-0.80	-0.07	1.18	-0.17	2.30	0.97
Affection	-1.00	-0.60	-1.30	-0.80	-0.26	-0.94	0.48	-0.40
Control	-1.11	-0.50	-1.80	-1.11	-0.76	-1.68	-2.27	-0.94
Over-All	-1.52	-1.20	-3.90	-1.98	0.16	-2.79	0.51	-0.37

The highest over-all scores (see Table 3) were attained by the Harvard men and Radcliffe women. The highest preference for expressing (see Table 4) was the Japanese (0.51) and the highest preferences for receiving were the Radcliffe women (-3.90) and the Hawaiians (-2.79).

Discussion

The inclusion needs of the Chinese seem low, inclusion being the need to establish and maintain a satisfactory relationship with people with respect to interaction and association. In terms of the expressed

dimension of inclusion behavior, Schutz (1967) describes a person's thinking in these words: "I make efforts to include other people in my activities and to get them to include me in theirs. I try to belong, to join social groups, to be with people as much as possible." On the wanted dimension, Schutz says a person would think along these lines: "I want people to include me in their activities and to invite me to belong, even if I do not make an effort to be included."

Rogers (1979) in his study of group life in the People's Republic provides a possible rationale for the low inclusion needs. He notes that part of the core of Chinese village life for centuries has been permanent groups. These groups have become a much more significant force since the People's Republic was founded. The typical Chinese is involved in several groups: the small group of families living in a neighborhood, the work or school group, and the group representing the larger neighborhood, factory, school or commune. Because of the lack of social mobility, the membership of the groups rarely changes. The members are together for years. These groups, Rogers says, foster a collective life and purpose, not a personal life and purpose as in the West. The collective good definetly takes precedence over the individual good. Thus, the individual should have his inclusion needs well satisfied. The average person belongs to strong groups and he does not need to seek others to include in his activities or to want others to include him in theirs. His activities are the group's activities; the group's members do most things together.

In contrast, the affection needs of the Chinese seem high in comparison to the other cultures we studied. Affection, according to Schutz (1967), is the need to establish and maintain a satisfactory relationship with others with respect to love and affection. The expressed dimension is described in this manner, "I make efforts to become close to people. I express friendly and affectionate feelings and try to be personal and intimate," and the wanted dimension in this way, "I want others to express friendly and affectionate feelings toward me and to try to become close to me."

The affection need of the Chinese may be strong because, as Rogers (1979) says, in Chinese groups there appears to be much physical closeness and intimate knowledge about one another, but little intimacy. Expressions of inner feelings are absent. Marital problems and disputes occur but they are never extreme with expressions of animosity or anger. Couples with marital problems are "educated" to work and live together harmoniously. Children display no anger. The fighting or pulling at one another typical of children at play in other societies is not visible in the People's Republic. Rogers attributes this inability to love, hate, be emotionally close or distant, to the Chinese culture, a culture which causes the people to live within a narrow range of emotional response to life. Because of their culture, the people are unaccustomed to looking inward, or being aware of their feeling reactions. Individualism is not valued. Selflessness and submergence in a larger group purpose is the goal. Therefore, the need for affection may be high because they get so little--society inhibits its expression.

Control is another need which appears to be well-satisfied, control

being the need to establish and maintain a satisfactory relationship with people with respect to control and power. As Schutz (1967) describes it, in expressed control behavior the person tries to exert control and influence over things, to take charge and tell other people what to do, while in wanted control behavior the person wants others to control and influence him, to tell him what to do.

In the People's Republic, the need is not strong, our research shows. People are not trying to control or be controlled. Barnett (1969) offers evidence to support our finding. In their groups, the members have an equal opportunity to participate. No one attempts to control the meetings, even though a political representative is a member of almost every group and attends to uphold the political ideology. The members openly discuss their problems or the material they are learning until a consensus is reached or everyone understands. As Rogers (1979) says, there is a incredible amount of social control, not personal control or social coercion, in the People's Republic. The person is subserviant to the group and is controlled by the group. But each person is an active member in the groups to which he belongs and he has his say. In this fashion, he probably fulfills his need to control or be controlled.

Rogers (1979) contrasted the Chinese approach with that of a Western, person-centered approach and found the two to represent polar opposites. "The Chinese approach leads to group unity, a general contentment in conformity, and satisfaction in helping to achieve the group goals. The person-centered approach leads to a sense of community based in diversity, to a sense of freedom and power, and to the anxiety and pain of being responsible for choosing one's life." Though Rogers would not argue that one is better than the other, he compares group life in China to Western military life. "One has almost no basic choice," he writes, "one goes where ordered, and does what is assigned." In China as in the military, some degree of personhood is lost but this purchases security and freedom from anxiety.

There are other aspects of our results that should be noted. Most significant of these is the similarities between the Chinese, the Koreans and the Japanese on the inclusion need and the Chinese and Australians on the control need. Tables 3 and 4 point this out rather vividly. The Koreans and Japanese have their inclusion needs as well satisfied as the Chinese, with the Koreans the most satisfied of the three groups. All three cultures maintain strong group-centered societies. However, the Japanese and Koreans have a slightly higher preference for expressing inclusion than wanting it.

For the control need, the Australians want control to a lesser degree than the Chinese. To a large extent, composed originally of expatriates, the Australians perhaps have little desire to want control, desiring personal freedom and finding it in Australia.

Schutz (1967) contends that high over-all scores on the FIRO-B are attained by groups of people who require a great deal of contact with other people. Most of the Americans (specifically, Harvard, Radcliffe and Hawaii--see Table 3) scored higher than the other groups. The Chinese

Guamanians and Japanese scored the lowest, suggesting less of a need to interact with other peoples, probably indicating the needs are being met.

Summary

We studied two phases of the communicative style of college students in the People's Republic--communication apprehension and interpersonal needs. We compared the Chinese styles with those of students in America, Australia, Japan and Korea. The Chinese appeared to be no more anxious about communicating orally than Americans and Australians, less so than the Japanese, and more so than the Koreans. Their interpersonal needs of inclusion and control tended to be weaker than most of the others but affection was stronger. The group-oriented society in the People's Republic probably provides satisfaction of the inclusion and control needs but not of the affection need since intimacy is not a quality of Chinese group life.

In conclusion, a caution is in order. The studies present several methodological problems which need to be considered when interpreting the findings. First, all of the students responded to the same English language version of the PRCA and the FIRO-B. Whether these untranslated versions were linguistically and conceptually equivalent for all groups is not known. It is plausible that an unknown portion of the findings are attributable to variations in meaning the tests carry across the groups. Even if the students uniformly understood all the items and their nuances, this high level of English competence, especially among the Chinese, Japanese and Korean respondents, would seem to set them apart from their less linguistically capable countrymen. Generalizations about the Chinese, Japanese and Koreans then would have be tentative at best.

Other problems range from the difficulties of comparing peoples with different homogeneous backgrounds to the size of the groups. In view of these similar problems encountered in cross-cultural research, further research is necessary to insure that such problems have not contaminated the findings reported here.

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